304 Like the ear perforation, that of the lower lip is restricted to members of the male sex among the inhabitants of Tampiitáua. [412] According to them, it is also made by the mother with a bone needle on the morning following the birth of her child. The 301 Tapirapé do not have a generic name for the objects inserted into 237 the artificial lip opening, which vary with the age of the wearer. When they want to refer to a lip ornament without specifying [192] which one, they merely say emekuana (emeguana, temekuana), or emekuanĩ if a small boy is concerned. Emé means "lower lip" (cheremé, "my lower lip"), kuana means "hole," and i is a diminutive (kuanĩ, "little hole"). The opening in a child's lip is indeed much smaller than in that of an adult such as Kamairá (Photo. 57). They insert a bone there until the time when the boy who is about to be initiated has his hair cut, and this bone grows along with its wearer (Photos. 3, 6, 25, 28, 61). Thus, a boy who was about five years old wore a wild-pig bone nine and a half centimeters long and from two to four millimeters wide, with a crosspiece about eight millimeters wide (Photo. 18). A boy of eight or ten had a deer bone 25 centimeters long and three to five [109:77] in diameter, with a crosspiece one centimeter wide (Photo. 17). Rhea bones were also used as boys' lip ornaments. The bone is introduced from the inside, so that the crosspiece remains inside the mouth to secure the ornament.

[302] When a boy's hair is cut, a year before his initiation cere- [881] mony, the deer bone is replaced with the wooden plug worn by the men (Photo. 19a). Some of those plugs contain the embedded tooth of a tapiti (Sylvilagus minensis, tampichĩ in Tapirapé) (Photo. 55). The plug with a tooth shown in Photograph 19a is about eight to ten millimeters in diameter and six millimeters along its full length, or in other words, four millimeters in the wooden section and two millimeters in the projecting part of the tooth. The piece that secures the plug is two centimeters wide. [824] The plugs are made with the pointed excrescences found on the trunks of a tree called tanchimoyva in Tapirapé. The one reproduced here (Photo. 19b) is 25 millimeters long and from 15 to 25 millimeters wide.

301 At the initiation ceremony, however, and only on that great • 324 day, the boy wears an ornament that would qualify for the Tupi [881] name tembetá, from tembé, "lower lip," and itá, "stone." This

301 word is usually given to all the hard, stiff objects worn by Brazilian
324 Indians in the artificial lower-lip hole, except for the botoque which differs from the tembetá in shape and size (cf. Baldus and Willems 33-34 and 218). [Fig. 7 appears here.] It is true that the Tapirapé
[192] are unfamiliar with this word and speak only of itachinga, "white
[135] stone," when they point at this quartz ornament. I was told by them that the raw material is found "in large quantities" in a stream they call Tochypiá, which flows several days' journey northwest of Tampiitáua, near Moytáua, the Tapirapé village abandoned in 1932. The specimen I saw (Fig. 7) measured nine and a half centimeters along its full length and four and a half centimeters around the slender part, while the thick part was ten and a half centimeters all around and three and a half centimeters in diameter. It was the only specimen extant in Tampiitáua, and Kamairahó, in whose possession it was, did not want to let me have it at any price. This shows the importance of this ornament in the life of the tribe. Since the tembetá was no longer complete, I asked the Indian Kanió to show me how it was worn. It became

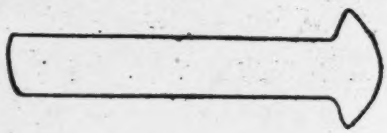

Fig. 7. Ceremonial quartz tembetá.

evident that the thicker part remains outside the mouth, for Kanió coated the other end with wax and introduced it into the lip hole (Photo. 2).

171 In Chapter 4 I mentioned the notices of João Manuel de Menezes,
301 Aristides de Souza Spinola, Fritz Krause, and Wilhelm Kissenberth concerning the existence of Tapirapé tembetá among the [109:78] Karajá. The specimen acquired by Kissenberth (2, 72 and Fig. 15) from these Indians, which he reproduces in its actual size, has almost the same length as the fragment I saw in Tampiitáua, that is to say, 8.6 centimeters, and it too is incomplete. The difference, however, lies in the fact that the broadened, convex, plug-shaped end is missing, rather than the securing piece. The latter has the shape of a T, that is to say, it is a crosspiece like those on the